Missions - Japan

Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

(毎月一回十五日發行但八月、十月ハ休刊)

Vol. XIII. KOBE, JAPAN, MAY 15th, 1910. No. 8.

PACIFIC Missionary Seminary

CONTENTS.

GENERAL NOTES.

PERSONALIA.

IN MEMORY OF MRS. GREENE.
ELLEN EMERSON CARY.

AN APPRECIATION...TSUNE SUGIYAMA.

SHIKOKU VISIONS.
CHARLES BURNELL OLDS.

RELIGIOUS WORK AT NAGOYA EXPOSITION.
ROBERT EUGENE MCALPINE.

CHRISTIAN ENDEAVOR CONVENTION.
ANNIE HAMMOND BRADSHAW.

"OUTLOOKING" HYUGA.
MARY ELLEN WAINWRIGHT.

"SUNRISE IN THE SUNRISE KINGDOM."
ARTHUR WILLIS STANFORD.

General Notes.

In connection with the spring meeting of Hyogo *Bukai*, Rev. Mr. Imaizumi was installed as pastor of Tamon Church, Kobe.

* * * *

Mr. Olds wrote, Apl 22:—"We are in the midst of a vigorous campaign, preparing for the *kakuchō dendō* work next month. Meetings are held in Christians' houses now, two every night, for the *kyudosha*, who gather in good numbers. Last night, in the meeting where I spoke, there were over fifty people gathered. That is the largest number yet."

* * * *

One member of the Mission suggests the following list of tracts, supposed to be arranged in order of simplicity and comprehensibility for beginners in the study of Christianity: Mitani's *Kyudosha no Tomo*, Yamamuro's *Heimin no Fukuin*, *Kirisutokyō no Teiyō*, by ten *Kumi-ai* writers, Kanamori's *Kirisutokyō no Sankoryō*, Harada's *Kirisutokyō no Yoryō*; to these another member adds, *Kirisutokyō no Tokiakashi*.

* * * *

United States Consul Wilber gave an interesting address on the Laymen's Missionary Movement, to a company of about forty, at the residence of Miss Howe, on May 5. It was illustrated by charts and mottoes, and the set of twenty pamphlets constituting the literature used to arouse interest, was shown. Consul Wilber has been an active participant in the work in the United States, and Canada, and in touch with its leaders.

* * * *

We hear that the Dōshisha alumni, in their campaign to raise 300,000 *yen* for endowment, have secured written pledges for half that amount, to be paid within ten years. The schools are prospering in numbers of students, a total of eight hundred and seventy being reported for all departments. The entrances in April were: academy, 156; college, 32; theological, 17; girls' academy, 42; college, 2; domestic science dep't 8; or a total of 257.

* * * *

The *Kei-han-shin* annual woman's prayer-meeting was held May 7, at Kobe Church, with an attendance of about four hundred and fifty. Baptists, Congregationalists, Episcopalians, Methodists and Presbyterians were represented by one hundred and seventy-two delegates, from forty seven churches. The subject was, "Be ye filled with the Spirit," Eph. 5:18, and the chief address was by Rev. Henry C. Morrison, of Kentucky, an evangelist, who held special meetings at the Kobe Methodist Church, May 6 to 9.

* * * *

Pres. King has completed his lectures at Sapporo, Sendai, Maebashi, Tokyo, Nagoya and Kobe. The eagerness with which his lectures are sought may be judged from the fact that during his eleven days at Tokyo he delivered twenty-four lectures and addresses, while he gave five within twenty-four hours, at Kobe. Prof. Ogawa, of Kobe Higher Commercial School, and a former student at Oberlin, has been released officially from his duties, to accompany Pres. King as interpreter, during the rest of his lecture trip thru Japan. Not only the lecturer, but also the interpreter won golden opinions at Kobe.

* * * *

During the first half of Apl Messrs. Ebina and Watase, in conjunction with local workers, conducted *kakuchō dendō* at Seoul, Korea. The Bible woman reports a great woman's meeting of over two hundred and fifty of the upper crust, and quotes Mr. Ebina as saying they couldn't secure any such meeting in Japan, however much they wisht and workt for it. Some of the results of the special evangelistic work, may be inferred from the fact that, on Apl 24, fifty-two adults, including fourteen women, were baptized, and eight, including three women, were received by letter. To these sixty, it was expected eighteen more would be added by baptism, on May 1.

* * * *

Premier Katsura wrote to President Harada, on April 11, as follows:

"I recognize the great service of the Dōshisha, which has been turning out so many useful men, not only in our religious circles, but also in our political, literary and business circles.

"I humbly submit to you the opinion that your school was especially instrumental in emphasizing character and manhood in the rising generation. It is my sincere and earnest desire that your historic school will grow still greater and serve the country still more. Let me hope that your institution will grow into a stronghold of culture.

"I take this opportunity to express my gratitude toward the late Dr. Neeshima and pray for the prosperity of the Dōshisha.

Respectfully Yours,

(Signed) TARO KATSURA."

* * * *

Miss Judson writes:—"The Matsuyama Girls' School has opened with one hundred and fourteen pupils, we have had to refuse a dozen or so, for want of room, and there are still scattering applications. If the Mission and the Woman's Board will build this school into the *one* Christian *Kōto Jogakko* in Shikoku, it has a big future before it. It ought to last for hundreds of years, the one Christian Girls' School on the island. Our girls come from Takamatsu to Uwajima, and carry back with them the gospel of Christ, some experience in Sunday-school work, and a desire to help where they go. It ought to mean a leavening of Shikoku, in time.

The Night School now numbers one hundred and twenty pupils, half in the high school department and half in the primary school. Three young men have entered the dormitory. The work is full of promise."

* * * *

President Harada and Dr. Davis had an interview by appointment, on April 4 with Marquis Katsura, the Prime Minister. He gave them an hour and

a half, and the Marquis assured them that the whole Japanese people feel grateful to America for her help and sympathy, from the time of the coming of Commodore Perry to the present.

He emphasized the desire of Japan for peace with all nations, and especially with the United States. He said Japan was glad when the United States came into the Far East, by the acquisition of the Philippines, because she felt that it would help toward a peaceful solution of Far Eastern problems. He realizes that unfriendly things are said by individuals in America, from policy or self-interest, but, with the mutual friendship existing between President Taft and himself, and each having the influence they have in politics, no difficulty is likely to occur to break up the existing friendship between the two countries.

As a result of the Christians in the army, and the Christian work done by the Y. M. C. A. during the Russian War, Japan realizes that Christianity is not antagonistic, but helpful to the government.

At an interview with Count Okuma, the next day, the Count expressed similar views, and he is optimistic in regard to continued peaceful relations between Japan and the United States.

* * * *

We condense the following from an account sent us by Mr. Clark, too late for use last month:

The first Pan-Kyushu Missionary Conference was held at Fukuoka, Mch 30, 31, where an exposition of the seven prefectures of the island was in progress. The seven denominations and the Y. M. C. A. working in Kyushu, were represented by thirty-seven missionaries. "We found that all China is already proportionally as well supplied with missionaries as Kyushu—that Korea has over three times our number. The number of Japanese workers is only one and a half that of foreign missionaries, showing that the Japanese are not able to do a large share of the evangelization of the eight millions of this island. Several thickly populated sections (*gun*) have no work at all, while others are only occasionally visited. Hyuga was mentioned several times as 'by far the best worked province in Kyushu, with the largest proportion of Christians.' If true, it is sad to think any other can be so inadequately worked. We found that already the various missions had askt, or planned to ask for a total of at least forty male missionaries for Kyushu, and a corresponding increase of ladies." An *ad interim* reference committee of one from each mission, was appointed, looking to a similar conference next year. In connection with the exposition, a preaching place is located near the entrance, where daily services from 2 to 6 p.m. are held, with average audiences of seventy-five, and where Bibles and other Christian literature, are sold.

* * * *

Our readers will be grateful to Rev. Robt. E. McAlpine, of the So. Presbt. Church, for his account of Christian work at the Nagoya exposition. This *Fuken Rengo Kyoshinkai* continues from Mch 10 to Je 13, and is visited by thousands. In connection with it, the ter-centennial of the city was celebrated not long since. Entrance to the exhibition and to the famous Nagoya castle may be had for fifty *sen*. The main building is architecturally attractive and covers nearly an acre. The Machinery Building and the Patent Building are less than a tenth as large. There is a *Taiwankan*, in the peculiar Chinese style of architecture, with products from Formosa, which awaken great interest. The main building affords an excellent opportunity to learn about agricultural products, silk, forestry products, articles for personal adornment, food, drink, dyed goods, woven goods, porcelain, cloissoné, metals, lacquer, wood and bamboo manufactures, matting and many others, and to ascertain in which prefectures the articles are produced. Incidentally, one learns many other interesting things about the prefectures. Yamaguchi *Ken* has its far famed *Kin-*

taikyō or five arched bridge, over the Nishiki River. Okayama has its equally famed public garden, Miye has the no less widely known Futami Rocks, while Aichi has Yorō Fall, celebrated from association with a story of filial piety. The mountain chasm is reproduced, with the stream pouring down; machinery within keeps the long reach of white crape in constant motion, like the actual falling of water. One of the most signal characteristics of the exhibition is the magnificent electric illumination each evening, from a multitude of bulbs set along the chief outlines of the buildings. Of extra shows, the realistic panorama of the Port Arthur naval battle, is the finest, while the Nagoya *odori* attracts many—a cherry and iris dance (so-called), by a large number of gaily dressed women, who posture to the accompaniment of a large female orchestra.

Personalia.

Mr. Horace Jencks is in his last year at the high school.

Miss Elizabeth Ward sailed on furlo, from Kobe, Apl 24, by the *Mongolia*.

Mrs. DeWitt Clinton Jencks is active in W.C.T.U. work, at Colorado Springs, Colo.

Mr. Philip Hazen Jencks is a letter carrier at Colorado Springs, Colo.; he is a good singer, and has a wife and "two dear little boys."

Grover Clark has gone to N.Y., to be associated with his uncle, Dr. Luther Gulick, till autumn. He graduated from Oberlin high school in Mch.

Mr. and Mrs. (Vesta Atkinson) John Julius Dare Abell are happy to return to Kobe, where he has a position in the Canadian Pacific Railway Office.

From her communication in the *Japan Weekly Mail*, May 7, it is apparent that Miss Parmelee reached San Francisco, Apl 1, with good degree of vitality.

Dr. Greene and U.S. Consul Roger Sherman Greene made a brief visit at Kobe, May 4, *en route* for Harbin. Dr. Greene will spend a few weeks in Manchuria.

The address of Mrs. Sarah C. (Thomas) Adams, who was a member of our Mission, at Osaka, from Nov. 26, 1874 till her return to America about 1878, is: Wyalusing, Penna.

Miss Alice Caroline Judson, of Stratford, Conn., sailed for home, from Yokohama, Apl 27, by the *Mongolia*, after visiting for about three months, her sister, Miss Cornelia Judson, of our Mission.

A cable received Apl 30, announced the death, from pneumonia, of Mr. Paul T. B. Ward, husband of the younger sister of Mrs. Dunning, of Kyoto, and oldest son of Langdon Ward, for many years treasurer of the American Board.

Mr. and Mrs. M. (Effie Gunnison) Monaco reside at Stockton, Calif., and have two children, a boy about nine, and a girl about seven. Mrs. Monaco was a member of our Mission, at Kobe (College) and Matsuyama, from Oct. 17, 1885 till Aug. 5, 1894.

Mr. and Mrs. H. C. Ordway, and two daughters, of Winchester, Mass., visited Kyoto and Kobe the latter part of Apl, with a tourist party. Mrs. Ordway is a sister of Rev. Doremus Scudder, D.D., formerly of our Mission, and now pastor of Union Church, Honolulu, T.H.

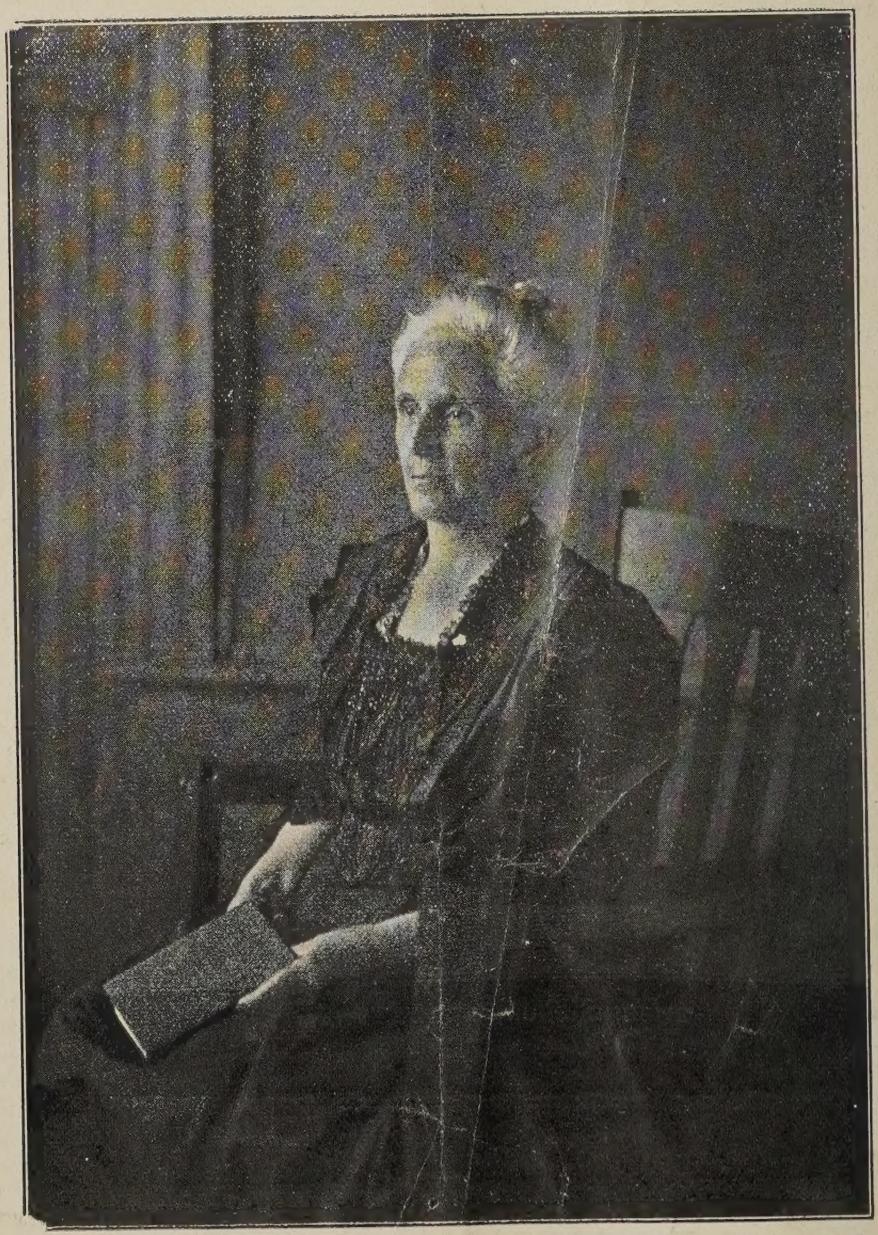
Two Japan Mission boys, Dwight Davis and Grover Clark were pitted against each other, at Oberlin, in a debate on "Municipal Government by Commission." It was a contest between the high school and academy, in which the latter, Davis' side, won.

Mr. Edmund D. Soper, who prepared the suggestive helps for the first edition of Dr. DeForest's book, as well as the pamphlet referred to on another page, has been giving considerable attention to pedagogy since his former helps appeared. It is expected that he will become professor of "missions in comparative religion" at Ohio Wesleyan University, in Sep.

Rev. Jerome Dean Davis, D.D., and Mrs. Davis, left Kyoto, Apl. 30, for Europe, *via* Siberia. Dr. Davis will attend as a delegate, the World Mission-

Digitized by the Internet Archive
in 2025

https://archive.org/details/mission-news_1910-05-15_13_8



MRS. MARY JANE FORBES GREENE

MISSIONARY IN JAPAN DURING FORTY YEARS.

ary Conference, at Edinburgh, Je 14 to 23. In the same party were Rev. Frank Alanson Lombard and Mrs. Dwight Whitney Learned, who are returning to America for furlo, as are also Dr. and Mrs. Davis.

Miss Mabel Jencks won a four hundred dollar prize at Colorado College, and took a scholarship at Radcliffe, which poor health prevented her using. She plays the violin, has a class in a mission Sunday-school, and is useful in a variety of other ways. She would be glad to enter the foreign mission field, if her health would permit. She resides at home.

Mrs. Jas. Harkness (formerly Miss Emily Maria Brown of Kobe College), of Santa Cruz, Calif., is putting herself into the life of the community in a beautiful way. As president of the woman's missionary society, as leader of a Bible class of thirty-five men and women, organized not merely for studying the Bible, but also for practical service in the church, as deaconess and member of the hospitality committee, she is making her life tell to the uttermost, for the coming of the Kingdom. Mr. Harkness is an earnest Christian, who seconds her efforts.

Mrs. Mary Jane (Forbes) Greene, wife of Daniel Crosby Greene, died at her home, Azabu, Tokyo, Monday morning, April 18.

It is peace and tenderness, faith and triumph, not sadness that linger about that sunny spring day when the earthly tabernacle of the Mother of the Mission was carried through the cherry blossoms of Tokyo and laid to rest in Aoyama. That intrepid spirit had taken its flight; that woman of marvellous motherliness was dead: but Christian faith was triumphant that day. "O death where is thy sting," when such resignation rises to meet the blow; when the fruitage of such a life is so apparent?

Among those who offered their tribute of love and esteem, either by message, flowers, or attendance at the church and grave, were Princes, Counts, Barons, Viscounts, Ambassadors, Members of Parliament, the Missionary Bodies of Tokyo, and friends from distant parts of Japan, fourteen of her own Mission among the number. Society, Educational Circles, and Philanthropy were represented, and many lowly-born came to express their affection and sorrow.

The tender, impressive service at the Japanese church, in Bancho, was remarkable. If ever the "beauty of holiness," the comfort and inspiration of the Christian faith, the unifying power of one friendly, Christian life was exemplified, it was manifest that afternoon, when Japanese and foreigners of varying creeds, united in a service of loving tribute to the life just ended. After the church service came the quiet journey to Aoyama, where, in presence of family and friends, were said the words of burial from the missal of the Church of England; and in the hush of that beautiful spring evening she was laid to rest.

In Memory of Our "Mission Mother," Mrs. Greene.

When the telegram came, telling us that Mrs. Greene was at "rest," we knew that for her had come the release from pain and suffering into perfect joy, but for the Mission Circle it could well be said, "there's juist ae heart, and it's sair."

Mrs. Greene was born in Charlestown, now Boston, Massachusetts, Oct. 3, 1845. Her father was a teacher in her native place, and one of the first to introduce music into the public schools. His death occurred when she was but eight years of age, and of the same disease which ended her life. He passed on when the apple orchards were in their glory; she, at the season when the cherry-trees were in full bloom. Mrs. Greene was graduated from Mt. Holyoke Seminary, in 1865, and remained there as a teacher for a short time. Her marriage took place July 29, 1869. Members of the Mission will remember that this was the date of Dr.

and Mrs. Atkinson's marriage, and Mrs. Greene's death occurred on the fourth anniversary of Mrs. Atkinson's.

Dr. and Mrs. Daniel Crosby Greene arrived in Japan Nov. 30, 1869, being the first representatives of the American Board in this land. To them is largely due the strong family feeling which has always characterized the Mission. Though younger in years than some who came later, all have gladly accorded to them the title of the "Mission Father and Mother." In their home the newly arrived missionary found a welcome awaiting him, and an introduction into the family group which immediately dispelled the feeling of being a stranger in a strange land. The "Father and Mother" were in close sympathy with the Japanese people and keenly resented anything which led to aught but a friendly interpretation of perplexing problems. This, too, was a great help to those who were getting their first impressions of the work.

Their home was at different times in Kobe, Yokohama, Kyoto and Tokyo, but in each case there was always welcome and good cheer for all ranks of society, as well as for all nationalities. "The happy way of doing things" accounted for the uniform kindness shown towards those who needed help or encouragement.

One who knew Mrs. Greene well has said, "She was perpetually busy, but always for somebody else—almost never for herself." "She absolutely refused to countenance any unnecessary melancholy," but in all events tried to find the bright side, and to allow neither herself nor those about her to cherish feelings of discouragement. She loved music, made it a part of her own family life and brought it to the outside circle of friends.

Her eight children have all been spared to manhood and womanhood, each taking an honorable position of responsibility. Is it lifting the veil too much to recall the family of little children prepared for bed, as they gathered about their mother at the piano, for their evening hymns; or of the Sunday evening song service, closing with "Glory to Thee, my God, this night," and ending with "Praise God from whom all blessings flow"—or again of how these same little children were expected to be present and quiet during the morning Japanese prayers in the home, until old enough to conduct their own service in turn, by themselves, while the mother had charge of that for the Japanese?

May we not recall the time, at Mission Meeting, when some one asked why she had been absent so much of the evening, and there came her bright reply, "Why, I have been putting the children to bed!" "Couldn't they spare you this week?" "Oh no! I feel that the talks with each child at bed time, are of more importance than all the day's training, or anything else that I can do!" Is it any wonder that a Japanese friend, on hearing of her death, should write, "She is the dearest mother many Japanese have ever known?"

She came to Japan in the early days of Christian work here, when the lack of books made the study of the language very difficult, but she was an assiduous student and acquired a good working knowledge of Japanese, which she used in Sunday-schools and churches. Even in her later years, when home cares were lighter, she kept up her Japanese study, and brought lists of new words from church, which she added to her vocabulary, using them as soon as possible. She keenly appreciated a good story, and her own exuberance of spirit in relating one, made her frequently the center of an interested group of listeners: for wide aquaintance with people, extended reading, and travel gave her a long range from which to draw.

Now, after forty years of helpful intercourse, our Mission Mother has been called to a higher service. Through our tears we can look up and thank God for the inspiring, beautiful life which has meant so much to all our circle, for she was "Mother," and no one else can ever take that place again.

(Mrs.) Ellen Emerson Cary.

An Appreciation.

Your request that I write my impressions of the late Mrs. Greene, came to me through Pastor Tsunashima, and I was exceedingly glad, and thought I would write all I could, for I knew it would be a great honor for me to meet such a request. Then, very suddenly, my third son began to suffer severely from pneumonia; consequently, the whole family was in such a disturbed state that I could not settle down to write. Still, it was much against my will not to respond to your request, so I will take my pen and write down my impressions, without any order, as they come to my mind, and I hope you will use them as you think best.

The late Mrs. Greene was truly a woman of knowledge, full of sympathy and open-hearted. She never taught us by theory, but always by examples,—by carrying out everything in practice, in harmony with her living faith. We therefore held her in greatest esteem as our spiritual mother, and, at the same time, our estimation of her increases more and more, when we think that she was an ideal example as a wife, as a mother and as the hostess of the family. The many nice children—all so lovely—whom she has left behind her as her golden crown, and as a result of her great hidden power, cause us to admire her.

It was forty years ago when she first came to Japan, and, toward the end of last year, while she was yet ill at her native home, she came back to Japan again to work among us. Ever since, she worked very hard, and especially for our Bancho Church. The more we think of what she has done for us, the more we realize that no pen, no paper is elegant enough to express our gratitude toward her. To-day we all feel so lonesome without her, as though separated from our church mother; but her bright face shining to-day before our eyes, is lighting our heart.

I am hoping that we may all be able to ease the spirit of this noble lady who is now in heaven, by walking faithfully after what she has taught us in her life time, and by keeping her teachings in our heart, as her last injunctions.

After I wrote two or three lines of this letter, they told me that somebody was at the door, and also that my child seemed very bad, so, being agitated by these words, my pen refuses to move, though I know that what I have written out, does not contain even one tenth of what I intended to write. And yet, as I do not want to disappoint you, by leaving your request unattended to, I have written this letter so hurriedly that you will probably find difficulty in reading it; but I hope you will pardon this fact, as well as the delay.

(Mrs.) Tsune Sugiyama.

Pres. Ladies' Benevolent Society, Bancho Church, Tokyo.

Shikoku Visions.

Shikoku is the smallest of our big islands. Shall I give you my O. and E. impressions of it? Ten days is a short time in which to size up an island, even from a missionary point of view, where there are eighty-eight sacred places trodden by hundreds of thousands of pilgrim feet every year. But with a guide who has the situation in hand as Dr. Newell has, eyes and ears must perforce be busy, and brain must think and form conclusions.

Shikoku is big in spite of its littleness. Even two provinces of it, yes, even the coastline fringes of the two provinces which we traversed, are quite enough to confirm the impression. It is big in population—three quarters of a million people in little Sanuki alone. Is it the most densely populated country in the world? They told me it was. It is great in the beauty of its landscape. Ishizuchisan, the magnificent mountain, is the only witness needed. It is greater, unfortunately, in the ugliness of its human depravity. Kompira, with its countless thousands of devotees—devo-

tees of lust and sin, is really the center of all things here.

But it is big in possibility also. With men of faith like Tsuyumu and Aono and Agata and Hamada and Nihei and Shiraishi, and all their noble coadjutors, God can work, and where God works mountains are forced to dwindle into mole hills, in good time.

Do I need to mention the evidences of the littleness of our big island? I will content myself with one item—the paucity of our Christian forces. Hundreds of villages and towns are absolutely untouched, cities barely entered, two hundred sixty-five Christians, all told, among the seven hundred and fifty thousand people of Sanuki. And the workers: I have named all of our *Kumiai* workers, I think, unless we add the names of the two or three Bible women. The Presbyterians have a few more, and the Methodists a few more. A handful of leaven in a carload of meal! A mustard seed in an acre of ground!

But let us look on the bright side a moment. Have you ever seen Miss Judson's Higher Girls' School? I saw twenty-eight girls graduate, and twenty-three of them are Christians—all going out to demonstrate the Way, the Truth and the Life. I saw sixty men and women in Bible classes, one Sunday morning, in the Matsuyama church, all studying the Bible as if life depended on it. I saw one hundred and fifty people gathered in a magnificent public school building, just to hear the gospel, and that in a place where practically no Christian work has been done. If I tell you that that place is Niihama, you will at once remember that it is the center of the great Sumitomo copper industry, which gives support to some fifteen thousand people. It looks as if they were ready for the gospel. The hour is looking for the man.

And how about Pastor Aono? He hasn't very much education. He laments it. But he has what is more needful—a vital faith and an undying enthusiasm for declaring it. He needs it, for Marugame,—ah, Marugame, evil daughter of an evil mother! She is Kompira's child; and that means bitterness of soul for those who try to fight against the spirit that reigns. However, a united and aggressive little band of Christians is the monument of his faithfulness.

And then, Imaharu! Who does not know something of Imaharu and its thirty years of triumphant, witnessbearing history? Four hundred members, the best material of the town—a church and parishhouse to match—and a bell—how the little shivers of homesickness ran down my back when I heard a church-bell again, after seven long years. It was a foretaste of the welcome they gave us—a real Christian handshake—at the close of the meeting to which one hundred and fifty men and women came, and listened, with eyes and ears and mouths, to our message. Pastor Tsuyumu is the prophet here—verily the bishop of the town; but never usurping his Master's place, the rather making His life breathe and glow with an unfading glory.

These are some of the patches of broadening sunlight underneath a sky of disintegrating clouds. There are good people in Shikoku. They were good to put up with my half-baked Japanese. The fellowship of those days was rich. God bless Newell San, who is doing more than a yeoman's work! God bless Shikoku!

C. Burnell Olds.

Religious Work at the Nagoya Exposition.

[Altho the following has appeared in another paper, yet we received the article in answer to a personal solicitation. Mr. McAlpine very kindly informed us that he was sending a copy to the *Japan Mail*. As Mission News reaches a different class of patrons (in America) from that of the *Mail*, we make an exception of our principle not to print an article which we know has been sent to another paper. Our readers will share our appreciation of Mr. McAlpine's kindness in telling us about this important, interesting and successful union work. Editors.]

In various quarters there are friends who have given of their funds and their kindly interest to the special work now in progress for the visitors at the Nagoya Exposition; as we are now passing the middle line of the ninety days' time, it is appropriate that some public statement be rendered of what has been done up to this time.

So soon as it became known that the three hundredth anniversary of the founding of the city of Nagoya was to be celebrated by an exposition almost national in extent, the Christian community here were impressed that this great opportunity for sowing the seed must not be lost. More than two years ago, therefore, steps were taken to prepare for rightly improving the occasion. Committees were appointed (1) to raise funds; (2) to lease a lot and arrange for a tent or a shed; (3) to provide literature; and (4) to map out a plan of work. These committees began promptly and worked with good results. The estimate called for about a thousand *yen*, and that sum has been either provided or is available. The matter of a suitable lot was by far the most difficult question. For the whole region chosen for the Exposition, was previously ricefields, no streets or lots having yet been even plotted. When, later, this was clear, prices for lots near the entrance, went soaring up in the thousands, merely for the three months' lease. Poetic justice seems to have overtaken some owners thus greedy, for, to this day, some of those best locations are still placarded for rent. The committee at last decided to take what seemed a third class place, several squares away from the entry; but, thanks to Him who is our Guide, this place turns out to be almost ideal, being passed by the main stream of the daily multitudes, and yet quiet enough within to permit of steady attention, undisturbed by outside noises. The third committee has provided literature in abundance, thanks to generous grants from the tract societies, in addition to that bought, or printed here. The good planning of the last committee is shown by the smooth working of these plans from day to day, at present.

Each denomination represented in the city, has a block of days when it is responsible for details, speakers and the actual carrying out of the work, but all the other churches are quick to respond to any call, and often come without call, to help in getting the people into the building—for it was early decided to erect a shed instead of a tent. About two hundred people can be comfortably seated on benches, or stand on the earth-floor; and, except on rainy days, it is usual to get the place well filled six or eight times in an afternoon. After two or more speeches, we invite all interested to come into the rear large room for personal conversation. Many come, and we question, explain, pray with them, get them to give name and address, and also to purchase a Testament and to promise to begin at once to pray. Every Monday morning the Pastors' Meeting sorts out these addresses, assigning them to the nearest worker, and by mail to the distant points. Thus, each day, many tens of people (recent average over forty daily) sign these papers for addresses; at least one thousand come in and stay through one group of speakers' sermons; while outside, from one hundred to one hundred fifty buy Testaments from those devoted Bible sellers, Mr. and Mrs. Whitney, well-known to many in Japan; and unknown thousands of tracts are handed to passersby. The Methodist Publishing House's display, in front of the shed, is a valuable educating agency.

Personal conversations with the people who come, are extremely interesting. Many have heard the gospel before, and now, at last, become dead in earnest, even several Buddhist priests deciding to give up all for the Savior. By far the greater number, however, are persons who know almost nothing of our message. Yet, even these seem greatly benefited by what little they can grasp.

Some may be but slightly impressed, but the great number seem sincerely and even eagerly anxious to know the truth of God. It may be that of that one hundred thousand for whose salvation we are praying this year, a large proportion will receive their impetus at this humble shedroom. In addition to this direct blessing of leading men to the Savior, this work is doing the preachers good, in training them to preach short, sharp, incisive messages, weighty with the grand and simple truths of the gospel. If any one has been deluding himself with the notion that the preachers in Japan are mainly Unitarians, or otherwise unsound, the stirring gospel calls that daily ring in that hall would rouse him to revise and reverse his opinions. Nothing out of harmony with the pure gospel is ever heard there, as is always the case when men grow profoundly in earnest to save souls.

Private Christians also come daily, in encouraging numbers, to call in the passing crowds, and to help in general. The Lord has already given us a great blessing; who can tell whereunto this thing will grow?

ROBERT E. MCALPINE.

Eighteenth C. E. Convention.

The annual convention of the C. E. Union of Japan was held in the Tohoku, for the first time, Apl 6 to 8, in the beautiful Church of the Reformed Mission, in Sendai. Local endeavorers bearing little flags and C. E. lanterns, welcomed, at the station, the trains on which delegates came. In the morning session of the first day, about forty delegates from places at a distance, were introduced, forming a semicircle in the front end of the church, where early spring flowers and palms tried to welcome the attendants at the Convention. On the window, back of the pulpit, two Japanese flags were crossed, and, below them, was hung the C. E. monogram, on a red shield. High up, on the side walls, were mottoes, such as, "For Christ and the Church," "One Is Your Master Even Christ, and All Ye Are Brethren." The railing, at the front, the organ and the lamps were hung with ground-pine. The meeting was led by Secretary Sawaya, and words of welcome were given by Pres. Schneder, of the Tohoku Gakuin, Pastors Sugai and Katagiri, and Dr. Yamamoto, representing missionaries, pastors, Christians, and the committees. The responses were given by the Secretary of the Tokyo C. E. Union, and Rev. Mr. Honaga, of Kyoto; after the report of the Secretary, Mr. Sawaya, Vice-Pres. Osada, of Osaka, (in the absence of the President, Mr. Harada, of the Dōshisha, who was just starting for America), spoke on the subject, "The Past, Present, and Future of C. E.," and gave much inspiration. The afternoon session was led by Pastor Fukuda, of Tokyo, and the speakers were Dr. Bartholomew (Secretary of the Board of Missions of the Reformed Church, who is visiting that Mission in Sendai) and Rev. T. Makino, of Kyoto. Dr. Bartholomew gave his address as a whole, and after he was thru, Prof. Demura interpreted it. As the Doctor used to be president of the Pennsylvania C.E. Union, he knew what he was talking about, and the influence of his enthusiastic appreciation of what this movement can do for the coming of the Kingdom, ought to be very helpful. He gave them as a motto for the convention and the year: "Better Service for Christ and the Church." Mr. Makino told of what he saw and felt in America and Europe, and gave a report of the St. Paul Convention. The local newspaper reported him as saying, "Citizens of those countries have worldwide tastes and thots, and their words and deeds are worldwide. Human activity originates by yearning after the limitless; liberty is the natural expression of good men, and from such, activity is expected. The activity of C. E. fits this. I believe that the movement of C. E. will solve international problems by bringing

nations to know each other, heart by heart. Bad feelings between the nations will be removed by the Christians in both countries." At this point he held up the banner received from the Cleveland Union (with its J and A flag, held together by the C. E. monogram, beautifully worked by some lady in that city), and by that he explained more emphatically his thot. The banner was received with much clapping.

As C. E. is comparatively little known, up this way, we were quite anxious as to how the Convention would go, but it went off better than we expected, and the attendance was always between two hundred and fifty and three hundred. In the evening, evangelistic services were held in four of the churches of the city. Many meetings, during the Convention, were full of power. Some one said, "People who attended felt deeply the power from above, and the spirit to work for Christ and the Church was manifested greatly."

I made the design of the C. E. badge, which was printed on white and on pink ribbon. White was for Christians in the city, and pink for delegates. It was bamboo and sparrows, the coat-of-arms of Date Masamune, so it stood for Sendai, with the C. E. monogram. The meetings were held in the large Presbyterian church, except morning prayer meetings, which were held in the Tohoku Gakuin school hall. At the consultation meeting, the whole attendance agreed to ask the world C. E. committees to have the World's C. E. Convention in Japan, in 1917, that is, in Meiji 50, as it will be the golden wedding year of the Emperor, and the year of a world's fair at Tokyo.

Some of the subjects presented at the Convention, were: "Christians and the Nation," "What Does the Pastor Expect from Church Members?," "A National Revival of Faith and C. E.," "The Church and C. E.," "Believers and the Church," "Citizens in the Kingdom and the Japanese Nation." Dr. DeForest spoke on "Christian Patriotism," and echoes of his address reverberated thru several later speakers' remarks. There was an evening evangelistic service for a general audience, at which Dr. Bartholomew and Rev. T. Osada preached. The prize banner for largest number of new C. E. societies organized during the year, went to the Tokyo Union, which boasts that it will organize half of one hundred new societies aimed at during the coming year. Saturday was a beautiful day, and C. E. went on a picnic to the celebrated beauty-spot—Matsushima. About fifty enjoyed this *shimbokkai*.

Dr. Pettee, with his enthusiasm for C. E., was greatly missed, but Secretary Sawaya worked ably to make all things go well. Being so far in the north, the Convention did not attract the crowds that attend some years, and the delegates were also less, but results surpassed anticipations. One observer remarked upon the number of pastors participating in the Convention. The old officers were re-elected, except that Rev. T. Osada, of the *Kumi-ai* Church, Osaka, was chosen president. Next year's Convention is to be at Kyoto.

(Miss) Annie H. Bradshaw.

"Outlooking" Hyuga.

My helper and I started Mch 11, on a beautiful, sunshiny morning, but before we reached Shimonoseki, that evening, the wind was blowing a gale, and it was snowing. The waves were so high that the ferry would not cross. The hotels were so full that they tucked us away, in a little room so small that when the beds were made, we could hardly find a place to stand. The windows rattled, the *kara-kami* (paper, sliding doors) blew in, and there was very little sleeping that night. The next morning we were off on the first ferry, and then on to Kumamoto, where we spent Sunday. Monday morning, we were up at three, and off for Yoshimatsu, where we left the train and began our *basha* riding. We rode, in all two hundred and fifty-five miles

in *basha*. Our first ride, was some eighteen miles to Kobayashi, where we had a good meeting in the hotel, of which the landlord is an earnest Christian. The next morning, we continued to Miyasaki, another thirty-five miles. The following morning, we started for Shimanouchi, where there was to be a woman's meeting. When we reached there we found it was to be in the public school, and, therefore, nothing could be said about Christianity or the Bible. We were pretty much at our wits' end for a few moments, for we had never been in such a place before; but we went ahead and quoted the Bible; and they knew we were doing so, tho we never mentioned the word Bible itself. There were about one hundred and twenty-five women present, and forty or fifty men. It was, I think, one of the pleasantest meetings of the whole trip,—that, and the one in the evening, held at a private house, where twelve earnest Bible students gathered, and we had a heart to heart talk. When I started away, the next morning, I had the novel experience of being told that the town's people had paid my hotel bills. They do it for all who go there to work. At Tsuma, a town two and a half miles from Shimanouchi, we had another good meeting. At the children's meeting were some who had been at a meeting, at which Miss Morita had given a talk, some two years before, and they remembered her and also her talk. In these two villages, where there are perhaps four or five hundred houses, the people are enthusiastically working for a church, which will be independent from the beginning. From Tsuma we went to Sadawara, and then on to Takanabe, for Sunday. Early Monday morning, we started for Nobeoka. There is just one little experience we must mention. On the way to Nobeoka, while changing *basha*, I overheard a man, who had once been in Kobe, telling about the foreign women, then, nodding toward me, he said, "She is only seventeen or eighteen." We had a royal welcome at Nobeoka, and a good meeting. We felt, when we left, that we had made many friends, and wished that we might stay longer. From Nobeoka we went to Hososhima, a tough little fishing village and whaling station. The evangelist is certainly bringing in the children, for at least one hundred and fifty children were at the evening meeting, and some fifty or more adults. From Hososhima we went to Mimitsu, where the meeting was in the hotel, and over our heads were dancing, drinking, laughing, and every thing, but what would help a meeting. It was the hardest place, perhaps, of all, but one where work ought to be done. At Tsuno, the next place, there is a widow, an earnest Christian, with no education; she gathers the children together, on Sunday, and does the best she knows, and also opens her house for meetings; several are earnestly studying Christianity.

We reached Miyazaki for Easter Sunday, but I was so tired I did not go to the morning meeting. A good meeting was held in the evening, and, Monday afternoon, there was a woman's meeting. Tuesday morning, we started for Obi, a beautiful ride over the mountains. Two days there were filled with calls and meetings, then we crossed to Miyakonojō. The Sunday there, it just poured, but for all that we spent the afternoon making calls. The Sunday-school almost made me envious. I think I have never seen a better one any where. Monday we went out to the barracks, where the officers were most kind; there were chances to say a few words for the Master. We had no dinner, for it was nearly three when we reached our hotel; we rested a few minutes, then went calling again. Surely the harvest at Miyakonojō is ready. I think I have never been in any place where all classes of people were so cordial as there. Again we wished we had more time. Tuesday we went to Kobayashi for another meeting, and then turned our faces homeward, tired, happy, and yet sad, for there is so much to do and so few to do it.

(Miss) Mary E. Wainwright.

"Sunrise in the Sunrise Kingdom."*

To realize the *raison d'etre* of this little work with so happy a title, and the wide circulation it enjoys, we must explain that it belongs to a projected "series of text-books covering the various home and foreign mission fields, and written by leading authorities. The entire series when completed, will comprise perhaps as many as forty books," for the Forward Mission Study Courses conducted under the auspices of the Young People's Missionary Movement, whose general secretary is Harry Wade Hicks, formerly of the American Board. These study courses sprang from a conference of leaders in young people's mission work, at N. Y. City, Dec., 1901, where Prof. Amos R. Wells, of the United Society of Christian Endeavor, and S. Earl Taylor, of the Epworth League, proposed them and they were officially adopted. Dr. DeForest's book is used by more than forty mission boards of the United States and Canada, whenever their young people's societies study Japan. Thirteen of the series, including the volume under review, have had a sale of over four hundred and fifty thousand copies. A wide circle of readers is assured, and we congratulate the author on his rare opportunity for influence with so large a fraction of the best fiber of the coming Church in America. We also congratulate these young people on having such a "leading authority" to shape their studies. It is an interesting fact that Edmund D. Soper, son of our veteran Methodist missionary, Rev. Julius Soper, D.D., is general field secretary of this Movement, and that he has prepared "a most remarkable pamphlet," "Suggestions to Leaders of Classes" in this revised "Sunrise in the Sunrise Kingdom." There are forty-eight pages, in which work on each chapter is laid out to a careful plan, involving no little preparation before class-meeting; several pictorial charts are included, and if a leader were to follow the plan and programs even approximately, the class would end the book with a definite impression of the most important points.

In 1904 when the world's interest was riveted on Japan, it was selected strategically by the American Churches, for special study in mission classes. Three fine books appeared in that year: Cary's revised "Japan and Its Regeneration," Griffis' "Dux Christus" and DeForest's "Sunrise in the Sunrise Kingdom." The last was revised in the summer of 1908, and published in 1909. The substitution of a new Chapter (VII), "Problems and Characteristics," for the old "Forces at Work" is the most striking change. Appendix E renders the necessity for the discarded chapter less insistent, because E contains a list of denominations at work in Japan, their years of entrance, and their religious and educational statistics for 1907. In other chapters the changes are mostly statistical, bringing returns generally thru 1907, with brief references to the Russian War, and with occasional additions of later important events, like the Students' World Conference. "The Country" (Ch. I) has numerous statistical changes. "The People" (Ch. II) and "The Religions" (Ch. III) have almost no changes. "The Coming of Christianity" (Ch. IV) has two brief paragraphs recast, to introduce fresh matter about decorations bestowed on Bishop Harris and Dr. Hepburn. In the next edition, a footnote by the editorial secretary, will be in order, stating that Dr. DeForest himself has received the same honor from the Emperor. "Five Forms of Mission Work" (Ch. V) has several changes, especially at the close, where two pages are reshaped with transposed or new matter. "Forms of Mission

*Sunrise in the Sunrise Kingdom, by John H. DeForest. Revised Edition. N.Y. Young People's Missionary Movement of the United States and Canada, 1909; pp. 230. Cloth 50 cents; paper, 35 cents; postage extra; sold only by the various missionary societies.

Work" (Ch. VI) has experienced more radical revision than all preceding chapters combined, tho here, too, old material is in the ascendent. New sections occupy a number of pages about Y. M. C. A., Y. W. C. A., S. S. Association, Peace Society, etc. "The Outlook" (Ch. VIII) remains substantially as before.

The book actually has a few pages less than the old edition. It is remarkably free from typographical errors. We have noticed but one, "thuse" (p. 171), altho the printer made a bad break by inserting from the old edition, an entire page (166) of the discarded chapter. The frontispiece is a revised, up-to-date portrait of the author, while eight illustrations have been added to the dozen old ones. The map is old—the same as in the first edition and in Cary's "Japan and Its Regeneration." The Analytical Index should give way for a good subject index, if the editors cannot afford both. The style is rhetorical and flowing, rendering the text easy to read. There is a noticeable absence of repetition. The genial spirit of the author is everywhere manifest in the atmosphere pervading his chapters. Notice the kind way in which he writes of Episcopalians who hold aloof from union, where some would have alluded, at least, to the Episcopalian principle that the lamb must lie down within the lion. "There never has been, in all the history of missions, so great a victory for Christ, in so short a time, as we see to-day in that beautiful island empire," reflects the author's intense optimism. His attitude toward things Japanese is that of an advocate rather than that of a judge. He believes the most good is done by picturing the very best, leaving his readers to infer a seamy side, if they will. In his new chapter, not a few missionaries in Japan would take sharp issue with some of his positions.

A few needed corrections escaped attention (See MISSION NEWS, Vol. VIII, No. 10). The dates "1894" (p. 15) and "1500" (p. 210) should be 1896 and 1600. "1874" (p. 28) as the date for opening the first railways, should be 1872 and 1873. The official picture-postcard places the opening ceremony at Shimbashi, Oct. 11, 1872. The postage on a letter was given correctly in the old edition, but put at two *sen* (p. 28) in the new. "Will" (p. 61) should have been corrected to shall. The infelicitous phrasing of the footnote on page 89 remains unchanged, and "onto" (p. 143) is brought over from the old edition. "Japanese Book and Tract Society" (p. 144) should be "Japan," etc., while "Japanese-Chinese War" (p. 159) should be "Chino-Japanese," etc. The name of "the most distinguished Westerner in the Far East" is Richard, not Richards (p. 176). When anyone undertakes to criticise Dr. DeForest's use of the Japanese language, that critic is plump up against a tough proposition. We once heard him preach in Japanese, and askt our teacher who was present, how many mistakes there were. "Only three, and two of those were mistakes of *fact!*" We scarcely venture to query whether the name of Japan's loftiest mountain is properly written Shintaka (p. 15 f.), but we have always seen it written Niitaka, and always heard it so pronounced by Japanese. The first Chinese ideograph is the same as occurs in Dr. Niijima's (Neesima's) name, and in that of our former station, Niigata, but in many connections it must be pronounced *Shin*.

That Dr. DeForest, a man so abounding in knowledge of the whole range of his subject, so earnest of purpose, so enthusiastic, so optimistic, could restrain himself within the limits of such a small volume, must excite the admiration of all who know him. We wonder if, like Cary, when he put out his little book, he has two big volumes up his sleeve.

ARTHUR W. STANFORD.

K. KIMBEI

(ESTABLISHED 1868.)

Main Store,
Yokohama, No. 7, Honcho-dori, Itchome.
TELEPHONE No. 161.

Branch Store,
Tokyo, No. 4, Takekawa Cho, Ginza.
TEL. No. 4465 Shimbashi.

Telegraphic Address: (A.B.C. Code, 5th Edition) KIMBEI, YOKOHAMA.
P. C. G. T. ACCOUNT No. 8363.

Wholesale & Retail Photographic Supplies.

EASTMAN KODAKS, CAMERAS, FILMS, GENERAL PHOTOGRAPHIC MATERIALS,
Exporter of Colored Photographs of Japanese Scenery and Customs.

TRANSPARENT COLORED
MAGIC LANTERN SLIDES
A SPECIALTY.

THE FUKUIN PRINTING Co., Ltd.,

Head Office: 81 Yamashita-cho,
YOKOHAMA.
TELEPHONE No. 854.

Branch Office: 24 Motomachi-dori,
KOBE.
TELEPHONE No. 2363.

THIS COMPANY is prepared to receive orders for all kinds

Book, Magazine & General Job Printing

ALSO FOR

Copper Plate Engraving and Lithographing of Every Description.

A Specialty is made of FINE BOOK BINDING. Samples of the work, both in Printing and Binding, may be seen in many of the best editions of the Scriptures recently published by the Bible Societies' Committee, Yokohama and Kobe, and by the China and Korea Agencies of the American, and British & Foreign Bible Societies.

All orders should be addressed
TO THE MANAGERS,

THE FUKUIN PRINTING COMPANY, LTD.

THE EVANGELICAL LIBRARY.

(ALL IN JAPANESE.)

The Message of Christ.	By Rev. T. WATASE.
The Pure Gospel.	By Rev. K. HOSHINO.
The Everlastingly Manifested Christ.	By Rev. H. HIRATA.
The Excellency of the Knowledge of Christ.	By Rev. K. OSHIZAKA.
The Greatest Learning.	By Rev. J. H. DEFOREST.
The Essence of the Gospel.	By Rev. G. ARIMA.
The Presence of God.	By Rev. K. TAKEMOTO.
The Christo-Centric Life.	By Rev. F. MATSUNAGA.
Faith and Destiny.	By Rev. G. KASHIWAGI.
The Loving God.	By Rev. K. MITSU.
The True God.	By Rev. T. YAMADA.
The Perfect Salvation.	By Rev. B. TSUYUMU.
What is Faith?	By Rev. H. ŌTANI.
The Essence of Faith.	By Rev. T. KOMATSU.
A Direct Statement of Jesus.	By Rev. S. ABE.

Price 4 sen a Copy, Postage 2 sen.

(TO BE FOLLOWED BY OTHERS.)

Christmas Story. By Rev. Y. NISHIMA.

Price 40 sen Postage 6 sen.

Picture Post Cards for Biblical Study. By Rev. K. KIMURA.

Price 30 sen Postage 4 sen.

Education of Man. By FROEBEL.

Price Yen 1.50, Postage 12 sen.

THE KEISEISHA,

15, OWARICHO NICHOME, KYOBASHI-KU, TOKYO.

RELIGIOUS AND NEW BOOKS.

Kaihatsuteki Seikwatsu. By Mrs. LAMAREAUX.
(Translated under Miss HOWE's auspices).
Price 50 sen, Postage 6 sen.

Church History. (*Kirisuto Kyokwai Rekishi*). By Rev. D. W. LEARNED, D.D.
Price Yen 2, Postage 12 sen.

Great Principles of Theology. By Rev. J. D. DAVIS, D.D.
(*Shingaku no Daigenri*). *Price Yen 1, Postage 12 sen.*

Life of Christ. (*Kirisuto Den*). By Dr. NICHOL.
Price Yen 1 and 70 sen, Postage 12 sen.

Life of Neesima. (*Niishima Den*) By Rev. J. D. DAVIS, D.D.
Price Yen 1. Postage 12 sen.

Yamiji no Hikari. By Miss J. E. DUDLEY.
Price 50 sen, Postage 6 sen.

Tai Dokubun. By Rev. S. L. GULICK, D.D.
Price 10 sen, Postage 4 sen.

San Kōryō *Price 5 sen, Postage 2 sen.*

Commentary on the Book of Job. By Rev. OTIS CARY, D.D.
Price 60 sen, Postage 6 sen.

Christy's Old Organ. *Price 20 sen, Postage 4 sen.*

Dr. D. W. Learned's New Testament Commentary.

		Price.	Postage.
I.	THE SYNOPTIC GOSPELS	1.80	.12
II	THE SYNOPTIC GOSPELS	1.00	.12
III.	THE GOSPEL OF JOHN	1.50	.12
IV.	THE BOOK OF ACTS	1.30	.12
V.	THE BOOK OF ROMANS....	1.00	.12
VI.	THE BOOKS OF CORINTHIANS	1.70	.12
VII.	THE SHORTER EPISTLES, VOL. I.	1.35	.12
VIII.	THE SHORTER EPISTLES, VOL. II.	1.25	.12
IX.	HEBREWS, JAMES, PETER AND JUDE....	1.50	.12
X.	JOHN'S EPISTLES AND REVELATION...	1.50	.12

Revivals—Their Nature and History. By Rev. J. D. DAVIS, D.D.
(*Kirisuto Kyō no Reiteki Kwatsudō*) *Price 15 sen, Postage 4 sen.*

Content and Seat of Authority in Religion. By Rev. J. D. DAVIS, D.D.
(*Kirisuto Kyō no Komponteki Mondai*) *Price 6 sen, Postage 1 sen.*

Outline Study of Ethics. By Rev. J. D. DAVIS, D.D.
(*Kirisuto Kyō Rinrigaku Kōyo*) *Price 10 sen, Postage 2 sen.*

Attention is also called to the large stock of new books in our English Department, which have just been received. A LIBERAL DISCOUNT ALLOWED ON ALL LARGE ORDERS.

Address all orders to

THE KEISEISHA,

15 OWARICHO, NICHOME, KYOBASHI-KU, TOKYO.

神戸市中山手通六丁目五十九番
發行兼編輯人 アーサ、ダブリュ、スタンフォルド
（毎月一回十五日發行但八月、十月ハ休刊）
神戸市葺合町一七二二番屋敷ノ三一
印刷人 菅間德次郎
神戸市中山手通六丁目
發行所 スタンフォルド方
神戸市元町通一丁目
印刷所 福音印刷合資會社神戸支店

Meiji Fire Insurance Co., Ltd.

ESTABLISHED 1889.

Capital Subscribed - - - -	Y. 1,000,000
Capital Paid up - - - - -	250,000
Reserve Fund - - - - -	3,040,000

Fire Insurance Policies granted at moderate rates on property of every description. Policies written in English when so desired.

All claims promptly and liberally settled.

The following action was taken at the Annual Meeting of the Japan Mission of the American Board in July, 1902.

VOTED:—That the members of the Mission be recommended to insure their personal property with the Meiji Fire Insurance Company.

HEAD OFFICE:

NO. 1 YAESUCHO, ITCHOME, KOJIMACHI-KU, TOKYO.

TAIZO ABE, Managing.
KINGO HARA, Secretary.

MISSION NEWS.

ADVERTISEMENT OF VOLUME XIII.

This paper is published on the fifteenth of each month (excepting August and October) in the interests of the work of the American Board's Mission in Japan. Its principal features are:

1. Reports of the educational and evangelistic work of the Mission.
2. News-Letters from the various Stations, giving details of personal work.
3. Incidents, showing results of evangelistic work in the life and character of individuals.
4. Field Notes, consisting of items of interest from all parts of the field.
5. The Personnel of the Mission. Brief personal mention of present and former members.

Subscription rates are as follows:—

In the United States:

Single copy one year	$ .30
Single copy five years	1.25
Ten copies to one address, one year	2.50

In Japan:

Single copy one year	Y .50
Single copy five years	2.00
Ten copies for one year	4.00
Single copies, one number	.05
Ten copies of one number to one address including postage	.40

Japanese postage stamps or international reply coupons purchasable at any post-office, will be received in payment of small sums.

MISSION NEWS may be obtained of John G. Hosmer, 14 Beacon St., Boston, Rev. C. C. Creegan, D.D., 4th Av. and 22d St., N. Y. City, Rev. A. N. Hitchcock, Ph.D., 153 Lasalle St., Chicago, and Rev. H. M. Tenney, Barker Block, Berkeley, Calif.

ALL MONEY ORDERS should be made payable at the Post Office, KOBE.

Send all orders or communications to ARTHUR W. STANFORD, Editor and Publisher, Kobe, Japan.

Associate Editor, Miss C. B DeForest.